DOCUMENT RESUME

ED 141 091 SE 022 562

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TITLE Quiton/Perceptron Physics: A Theory of Existence, Perception, and Physical Phenomena.
INSTITUTION Army Missile Command, Redstone Arsenal, Ala.
REPORT NO AL-763210
PUB DATE 5 Mar 73
NOTE 44p.; For related documents, see SE 022 560-561

EDRS PRICE MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS *Models; Orientation; *Perception; Physical Sciences; *Physics; *Relativity; Scientific Concepts; *Scientific Principles

ABSTRACT

Attempts to answer fundamental questions of being, time, space, existence, perception, and physical phenomena are presented. Mass, empty space, reality, gravitational attraction, continuity, discontinuity, and relativity are among the "things" and "nonthings" for which relationships and explanations are provided. A reality model is constructed of an action continuum and a nonaction continuum, separated by an operational threshold whose magnitude is given by an uncertainty principle. Some elementary philosophical implications are identified and briefly discussed. (Author/SL)

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QUITON/PERCEPTRON PHYSICS: A THEORY OF EXISTENCE, PERCEPTION, AND PHYSICAL PHENOMENA

by

Thomas E. Bearden

March 1973

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THE SAM-D PROJECT
REDSTONE ARSENAL, ALABAMA

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SAM-D PROJECT OFFICE
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ABSTRACT

A fundamental answer is attempted to the questions of being, time, space, existence, perception, and physical phenomena. Mass, empty space, reality, gravitational attraction, continuity, discontinuity, and relativity are among the "things" and "nonthings" for which relationships and explanations are provided.

Perception is defined as detection by a mass of change to itself and as a differentiating process. Perceived physical phenomena are revealed to be first derivatives of ultimate reality, and outputs of the physical perceiving device call the "perceptron." Using the operation of the physical perception process on action, the units of which are energy times time, an entirely different view is generated of both reality and the Heisenberg uncertainty principle. When superposition is imposed as a condition, the Heisenberg uncertainty principle is revealed to be a quantized statement. A concept of the absolute value of a dimensional molecule is advanced.

A reality model is constructed of an action continuum and a nonaction continuum separated by an operational threshold whose magnitude is given by an uncertainty principle. Perception is modeled as a process which switches atomic quanta of action and nonaction back and forth across the threshold. Mass is explained as perceptron switch activity rate, and a mass definition equation is generated. One kilogram mass is shown to represent 17.053×10^{50} perceptron switches per second. From the model, Newton's laws of motion and gravity can be generated directly from the concept of the interaction of mass with space itself, space being taken as a massless fluid, or ether, composed of tiny nonaction particles called "quitons." Einstein's postulates of special relativity are also shown to follow from the model, and a statement of the equivalence principle is shown to be consistent with the model.

The concept of "lineception" as a causal chain of perceptron operations is advanced. "Inception" is developed as a noncausal modulation of lineception and as a distinguishing feature of a living system. The possibility is raised that inception could provide an explanation of the noncausal, statistical, ultramicroscopic universe and yet require large ensembles of ultramicroscopic events to conform to causality. Inception is shown to lead to karma. Perception is shown to be causal and to generate causality itself.

Some elementary philosophical implications of quiton/perceptron theory are pointed out and briefly discussed.

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I. INTRODUCTION

The unsolved problems of physics stem from the unclear nature of the physical perception of change, and their resolution lies in the analysis of perception as a physical process. The unsolved problems of metaphysics stem from the same source, and can be resolved by the same perception analysis.

Specifically, a physical detection system can detect changes to itself and nothing else. These detected internal changes are thus what a detector "sees" or "observes" or "perceives" as changes to its external environment, i.e., as its physical phenomena. Thus a mass, being itself a physical detecting system, must detect only changes to itself, and these perceived changes to itself constitute its observed physical phenomena. For that reason, these perceived changes are obviously entirely relative to (i.e., are part of) the perceiver (observer); more precisely, they are entirely relative to and part of the perceiver's mass, which is the detector that is doing the perceiving.

Since only changes are perceived by a mass, then mass's perception must be a differentiating process. Ergo, perceived physical phenomena are first derivatives of a higher, or more fundamental, reality. The nature of that higher reality is by definition unperceivable (perception differentiates or fragments it), and it involves the quantity "action."[1] Action itself is not perceivable; change of action is perceivable since perception differentiates action. If superposition is placed on the Heisenberg uncertainty principle as a required condition, then the uncertainty principle contradicts itself for all except integral or zero multiples of a quantum of action. Correction of the uncertainty principle by imposing superposition as a condition provides a statement of the basic operation of perception -- the detection by a mass of change to itself.

All mental perception of a human being regarding physical phenomena is received (i.e., is inputted to the mind) from a physical sensory apparatus whose primary ingredient is mass. Thus we may describe the perceptive mind as consisting of sensory outputs of mass perceptions; that is, the input to mental perception must be the output of mass perception, and this interface within the mind may be referred to as the "perceptive mind."

From the above foundation, a comprehensive theory of perception can be constructed, and a most unusual model of "reality" emerges. A variety of unsolved questions are then resolved by the model. The resolutions include, among other things, 1) derivation of the postulates of relativity; 2) definition of the nature of time and space; 3) the explanation of gravity; 4) the generation of causality itself; 5) resolution of the wave theory of light with the quantum theory of light; 6) the explanation of why ultramicroscopic phenomena are statistical yet large ensembles of ultramicroscopic phenomena are causal; and 7) validation of Mach's principle and the equivalence principle. Totally new and precise definitions of mass and of being itself are also two unexpected results. The problems of metaphysics are also answered: metaphysics is elevated to an exact science without any tinge of dogma, and physics and metaphysics are united.

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[1] Planck's constant, Heisenberg's uncertainty principle, the principle of least action, the energy of a photon, etc., are derived from action and perception's differentiation of action.

II. EXISTENCE, PERCEPTION, OBSERVATION AND PHYSICAL PHENOMENA

We first define perception[1] as detection by a mass of change[2] to itself, and state that it is an operation performed by that mass. The physical apparatus that accomplishes this perception is termed a "perceptron," which thus may be an electron, an atom, or the sensory apparatus of a living being.

A change detector does not detect the state of its input, but rather detects changes in that state. So in this sense a change detector can be regarded as a state differentiator. Therefore a perceptron differentiates, i.e., it perceives changes in its input and generates outputs in accordance. When its input is constant it will have no output. Thus zero output of a perceptron does not necessarily mean zero input.

What is to be fed into the perceptron's input section exists; i.e., existence (ultimate reality)[3] is defined as what is to be fed into the perceptron's input. The output of the perceptron is that which is perceived, or what we ordinarily call "physical phenomena."[4] Since the perceptron differentiates its input state, then physical phenomena are first derivatives of ultimate reality, which precisely accounts for the sharp separation between observable and nonobservable, i.e., between macroscopic and microscopic.

Any change in a perceptron's input section must involve both time change, Δt, and energy change, ΔE. So we may assume their product, $\Delta E \Delta t$, has always occurred in a perceptron's input whenever it produces an output. The output will be a derivative of the input, e.g.,

$$\frac{\Delta E \Delta t}{\Delta t} = \Delta E \qquad (1)$$

and

$$\frac{\Delta E \Delta t}{\Delta E} = \Delta t , \qquad (2)$$

where in each case the constant of proportionality has been ignored.

---

[1] We differentiate between perception and realization. Perception is entirely a physical process, and causal. Realization is a mental process and is not restricted to causal relationships.

[2] Reflecting, one notes that mass can only change in a nonmass manner. It cannot "change" without involving space and time, both of which are "nonmass." Therefore a mass change must be composed of both mass and nonmass.

[3] "Ultimate" in that it is higher or more fundamental than perceived reality.

[4] Changes to mass and only changes to mass constitute physical phenomena. Changes to one mass constitute "its" perceived physical phenomena, or its physical universe. Since the other masses in its universe are perceived by it (i.e., created in its perception by its perception process), then these masses must be entirely relative to the mass perceptron that perceives them. Ergo, perceived mass is relative to the perceiver.

Any detector has an operational input threshold, i.e., a minimum discernible signal. The Heisenberg uncertainty principle states the requirement for such energy-time changes:

$$\Delta E \Delta t \geq \hbar/2 \, . \tag{3}$$

Its smallest value, or

$$\Delta E \Delta t = \hbar/2 \, , \tag{4}$$

is then the input threshold for a physical perceptron to operate and produce an output.[1] Letting $k = \hbar/2$, we can write this simply as

$$\Delta E \Delta t = k \, . \tag{5}$$

Since existence has been defined as that which is fed into the perceptron's input, then that existence exists whether or not the perceptron operates, and the case[2] where

$$\Delta E \Delta t < k \, , \tag{6}$$

also exists (i.e., can be present in the input of a perceptron) but cannot be perceived or detected (i.e., the perceptron will not operate and produce an output).

At this point we diverge to remark that the product of energy and time is a quantity called "action," and the units of action are

$$A \equiv \frac{ML^2}{T} \tag{7}$$

Thus the input state to a perceptron is composed of an action continuum,[3] and the perceptron differentiates action quanta to produce physical phenomena.

---

[1]We acknowledge additional uncertainty statements but for simplicity will use only one in this paper.

[2]Equation (6) exists and it is proper to write it down and search out its ramifications. Equation (3) is a limiting condition which applies only to mass. But since our physical experience must involve nonmass (e.g., photons, space, time, being), then nonmass considerations must be examined. A good beginning is to consider the entire field of nonmass possibility, i.e., that field of nonmatter changes defined by (6), which includes the entire subquantum domain. So we legitimately examine two conditions: Eq. (3) must define (or apply as a condition to) the mass phenomena (change, quantized) system, and (6) must define (or apply to) the nonmass phenomena (subquantum) system.

[3]We exactly define continuity as the failure to perceive difference (change), and discontinuity as the perception of difference (change). The difference between continuous and discontinuous is entirely one of perception. Thus there are two kinds of continuity: absence of perceptron operation at all, and identically repeated perceptron operations. The first kind exists outside of perception while the second kind exists in perception-to-perception. These are two powerful definitions, which among other things enable one to understand such concepts as limiting process, derivative, point, line, and plane. Mathematics itself is the game of perception, nothing more and nothing less.

When a large quantity of action is to be fed into a perfect perceptron, the input process cannot occur instantaneously; a Δt must be outputted (created)[1] by the perceptron for each operation. Thus perception processes steps or quanta of exactly k size, and exactly k size only. Inputs of less than k size are simply collected[2] until the aggregate is equal to k, then differentiated to produce an output. We must therefore rewrite the Heisenberg uncertainty principle as

$$\Delta A = nk \quad , \; n = \pm 0, 1, 2, \ldots \quad , \tag{8}$$

where the plus and minus signs are necessary since action only has to change about some constant level in the perceptron input, and this change may be either additive or reductive (this quantum statement is actually the basis for quantum physics).[3] Thus, from the viewpoint of a perceptron, its output universe of physical phenomena is constructed by successive granular differentiation of unit operations, each of size k, but it detects no time lapse (creates no Δt) between operations.

When differentiated by a perceptron, an action atom may be regarded as being "chopped up" (the word "differentiated" literally means separated or torn apart):

$$\frac{\Delta E \Delta t}{n} = \frac{k}{n} \quad \bar{A} \, , \qquad n = 2, 3, 4, \ldots \quad , \tag{9}$$

where the bar over the A indicates nonaction, or action atoms which have been broken into bits.

Thus we now conceive of an action continuum of action atoms and a nonaction continuum[4] of bits of action atoms. The two continua coexist and the perceptron

---

[1]Or "extracted from an action quantum $\Delta E \Delta t$," which means exactly the same as "created." Einstein's treatment of simultaneity showed that it was operational, but if simultaneity itself is operationally created then both time and length must also be operationally created.

[2]This is not a simple discontinuous operation, since no time flow exists (Δt is not being outputted) during this collection process. We have to think of the process discontinuously, but the stepwise process is actually continuous (in time), or discontinuous, or both.

[3]Since ΔE may be positive or negative, we may state the uncertainty principle as $|\Delta E \Delta t| \geq k$, or as $\Delta A = nk$, $|n| \geq 1$. Consider the two cases $\Delta A > 0$, $n = 1$, and $\Delta A < 0$, $-1 < n < -2$. Superimposing them would give $|\Delta A| < k$, which violates the uncertainty principle. Thus, assuming superposition must hold, the uncertainty principle can be made to violate itself for all except integral values of n, and it follows that the Heisenberg uncertainty principle must be written as a quantized statement.

[4]The separation into two continua is artificial, but is necessary to allow us to perceive perceptron operation with our brain perceptron mind. There is absolutely no separation in the reality continuum itself; rather, there is only an operational separation caused by and in perception. Hegel was very nearly correct in his realization that the dialectical principle was the magic key to the universe of perceived phenomena. However, thesis (action) and antithesis (nonaction) do not meet to give a synthesis (the transfer function or switching) which is different from either; rather, thesis (action) is changed (transferred or switched) to its antithesis (nonaction) and vice versa. It is the switching or transfer process that is the synthesis (output of the perceptron, perception) which is different from the thesis and the antithesis.

operates, or moves, in them. Only action quanta of exactly k size can be processed by the operating perceptron to give outputs which we know as physical phenomena. Such phenomena (events) consist of aggregates of extremely large numbers of perceptron operations. Action atoms will be referred to simply as "action atoms." The very smallest bits or fragments[1] of action atoms will be referred to as "quitons" and the symbol "q" used for one quiton. For convenience, we shall regard the "magnitude"[2] of q to be very much less than k, or

$$q \ll k \,. \tag{10}$$

The perceptron's process of collecting quitons to form action atoms will be termed "fusion," which is an additive change to the constant action continuum. "Fission" will be the term for the perceptron's process of breaking up action atoms into aggregates of quitons, where the size of each aggregate is less than k; fission is a reductive change to the constant action continuum. The term "switching" will be used to refer to either fission or fusion, or both.[3]

Fission and fusion are merely transfers or switches across the k-threshold separating the action and nonaction continua, and may be represented by either of the diagrams shown in Fig. 1.

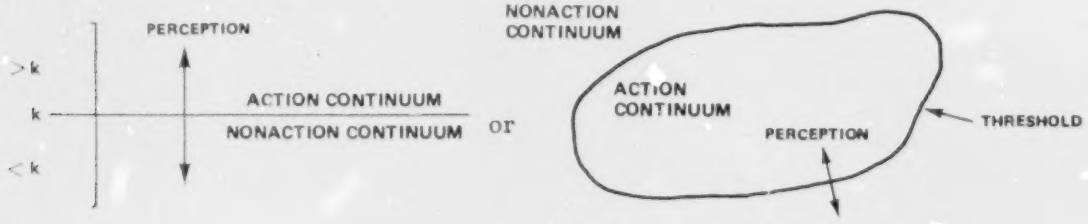

Fig. 1. Continua of the Universe

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[1] These are actually nonthings and not bits or pieces at all, but since we can only perceive or think of things, we will model them as things. The difficulty is in the nature of thought, not in the nature of reality.

[2] The perceivable magnitude of a quiton is zero, i.e., it is not perceivable.

[3] And, in fact, switching can also refer to the transfer of Δt into ΔL, i.e., the creation of space from time or vice versa. Separation (relation) is composed of ΔL and Δt, and we know from relativity that when relativistic (perceived) ΔL is changed, then relativistic (perceived) Δt is also changed. When time dilates, length contracts; and when time shrinks, length expands. Therefore the statement that length and time are intertransferrable is valid: one kind of separation can be transferred into another kind of separation just as one kind of energy can be changed into another kind of energy. Since this transfer itself is an operation, then there is a rate (i.e., a constant) of transfer. This constant is actually a parameter, since by special relativity it can vary as a function of the mass changes themselves. And since we are dealing with mass changes (perception), then the rate of transfer constitutes a rate of mass change (rate of perception). Since perception is finite, perceived mass change cannot be infinite but must also be finite. Therefore a limiting rate of perception must exist. From the equations of special relativity, this limiting rate of perception or mass change is c, the speed of light, and its value may be taken as the rate of change of a mass switch itself.

We now examine the expression for energy of a photon:

$$E = hf \tag{11}$$

Considering fission of an action atom as a chopping of that atom, the process can be expressed by:[1]

$$\begin{bmatrix}\text{Minimum} \\ \text{time rate of} \\ \text{change of action}\end{bmatrix} = \begin{bmatrix}\text{Energy} \\ \text{Transferred}\end{bmatrix} \simeq \begin{bmatrix}\text{atom of} \\ \text{action}\end{bmatrix} \begin{bmatrix}\text{cuts or chops} \\ \text{per second}\end{bmatrix}, \tag{12}$$

or

$$\frac{\Delta A}{\Delta t} = \Delta E = C_1 kf , \tag{13}$$

where C_1 is a constant of proportionality. According to Eq. (1), the energy perceived to be expended (transferred to quiton disturbances) in fissioning of an action atom ought to be proportional to the speed of the chopping action. Neglecting constants of proportionality, Eq. (13) is simply[2]

$$\Delta E = hf , \tag{14}$$

where the Δ symbol is deliberately added to show that it is a transfer process. The equation works in reverse for fusion of quitons into action atoms, i.e., the energy ΔE transferred to each action atom assembled is proportional to its rate of assembly.

We can now represent a perceptron as shown in Fig. 2, which corresponds precisely to the two-pronged arrows shown in the diagrams of Fig. 1. A perceptron has two channels, fission and fusion, in which switching transfers between action and nonaction are involved.

By Eq. (2), one of the outputs of a perceptron is Δt. Since perception creates its own time interval, it only has its kind of time, i.e., positive time, to deal with. Thus only positive time is perceived, and what we think of as positive time flow is merely the successive Δt's created by perception.[3]

---

[1]Note how admirably the view of tearing apart or differentiating the action atom describes the result. The smaller the Δt torn from (ΔE Δt) (or the quicker the separation), the larger the ΔE left (produced), i.e., the more energetic the separation. The atom of action is a quantum of action and one integral piece; the ΔE and Δt, however, are not necessarily of individually fixed size.

[2]Action atoms can occur in more than one size (see note 1 on p. 3).

[3]This explains why we sense existence as if we were the point of contact of a pointer moving along a time line. In effect, perceptron time advances one time slice at a time, where the slice is of Δt thickness. Thus all physical phenomena occur in minute granular sequences.

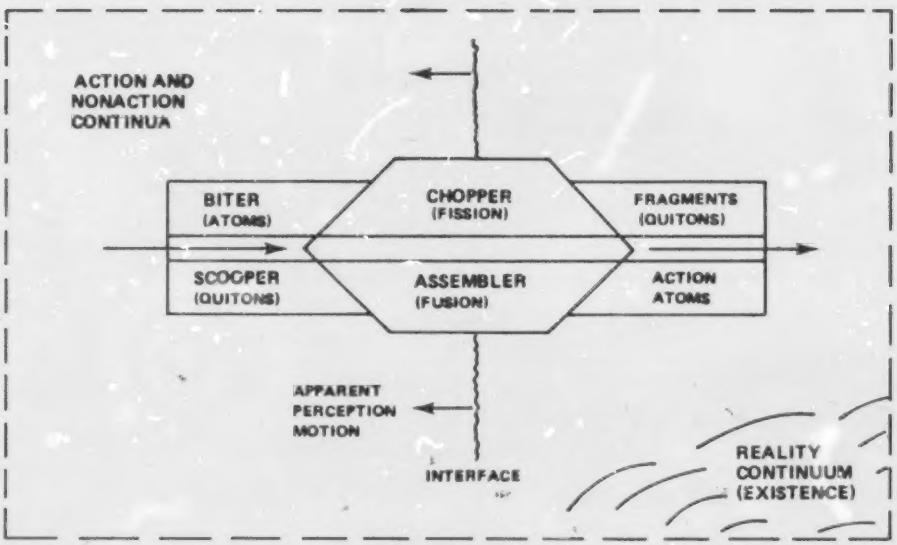

Fig. 2. The Fundamental Perceptron Switch

The existence of a negative time flow can be postulated by a simple symmetry analogy, but this postulated negative time, by definition, cannot be a perceptron output. We use the term "reflection" to denote a postulated operation in negative time[1] symmetrical to perception which operates only in positive time. Reflection is essential to the explanation of electric charge and charge effects,[2] but these will not be discussed here. Figures 3, 4, and 5 summarize the concepts of reflection, perception, and positive and negative time.

We now introduce the concept of absolute value of a dimensional molecule.[3] To illustrate, if we know that $F = Ma$, we will state that

$$|F| \equiv |Ma| \equiv |M| \times |a| = M\,|a| \quad , \tag{15}$$

where the last expression is true because of the nondivisibility of the unit ΔL and

---

[1]Modern theorists such as Feynman, Wheeler, and Dirac of necessity incorporate negative time operation into their theories involving action-at-a-distance.

[2]The quiton/perceptron theory can and does explain what "charge" is, why like charges repel and unlike charges attract, etc. It predicts the force of attraction or repulsion to be proportional to Q_1Q_2/R^2.

[3]Although perceptron output bits may vary in magnitude from operation to operation, they are of absolutely fixed size in any one operation or between any two consecutive operations. So for one operation or any two consecutive operations, a dimensional molecule is merely a product and division of certain-sized bits, and is itself of one fixed magnitude. Any other dimensional quantity of equal absolute value is therefore of the same size for that operation. At this level, differentiation is simple bit division and integration is simple bit multiplication.

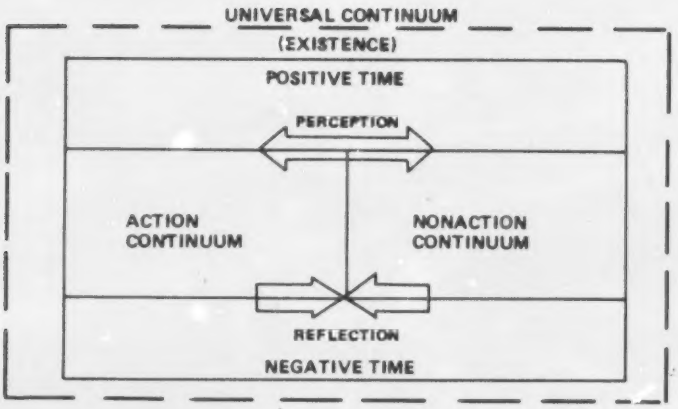

Fig. 3. The Continua (Complete Model)

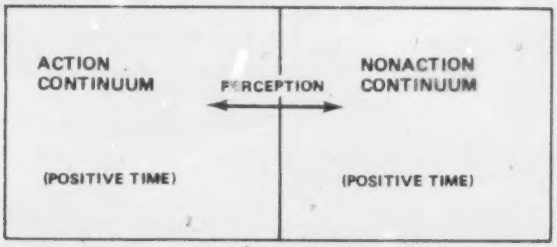

Fig. 4. The Positive Time Continua -- Model in Which Perception Acts

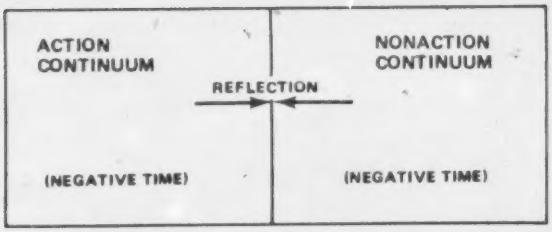

Fig. 5. The Negative Time Continua -- Model in Which Perception Does Not Act

Δt quanta outputted by one perceptron operation. The absolute value signs must be added to any dimensional molecule which can take on either positive or negative values. Dimensionally,

$$M_0 = |E| \ , \tag{16}$$

where M_0 is rest mass and requires no absolute value sign since a quantity of rest mass is only positive. Actually, since perceptron operation only outputs quanta, then the perceptron outputs ΔE and ΔM_0, or

$$\Delta M_0 = \left|\Delta E\right| \ , \tag{17}$$

and repetition rate allows perception of M_0 as a positive quantity. Then

$$\frac{\Delta A}{\Delta M} \longrightarrow \frac{\Delta(L^2)}{\Delta t} \ . \tag{18}$$

The perceptron expression of the right-hand side of (18) will be[1]

$$\frac{\Delta(L^2)}{\Delta t} \longrightarrow \frac{\Delta L \Delta L}{\Delta t} \longrightarrow \Delta L\,(V) \ , \tag{19}$$

and then we have

$$\Delta E \Delta t(V/V) \longrightarrow \frac{\Delta E(V\Delta t)}{V} \longrightarrow \Delta P(\Delta t)(\Delta L/\Delta t) \longrightarrow \Delta P \Delta L \ , \tag{20}$$

which must be another statement of the minimum condition of the Heisenberg uncertainty principle, or

$$k = \Delta P \Delta L \ . \tag{21}$$

It follows that

$$\Delta P \Delta L = nk, \qquad n = \pm 0, \pm 1, \pm 2, \ldots \tag{21a}$$

To consider why constant velocity yields special relativity, from $E = ML^2/T^2$ and Eq. (16), we can write

$$M = \left|\frac{ML^2}{T^2}\right| = M\left|\frac{L^2}{T^2}\right| \ . \tag{22}$$

Dividing out the M gives

$$1 = \left|\frac{L^2}{T^2}\right| = \left|\frac{L}{T}\right| = \frac{|L|}{|T|} = |V| \ . \tag{23}$$

---

[1] Obviously $\Delta(L^2) = 2L\Delta L + (\Delta L)^2$, but the units of $2L\Delta L$ are $\Delta L \Delta L$.

So velocity is a dimensionless quantity in the absolute dimensional sense, i.e., in the perceptron operational sense, and "the laws of physics apply equally well for all observers as long as they are moving with constant velocities" (Einstein's postulate). When the perceptron process is applied to a system of objects whose relative velocities are constant, the inputs to perception always differ by a constant value and the differentiated outputs of perception do not differ, i.e., the differential of $f(x) + C_1$ is identical to the differential of $f(x)$.[1]

Observation is related to perception as shown in Fig. 6. An observer observes only perceptron outputs[2] -- never ultimate reality -- from his sensory apparatuses.

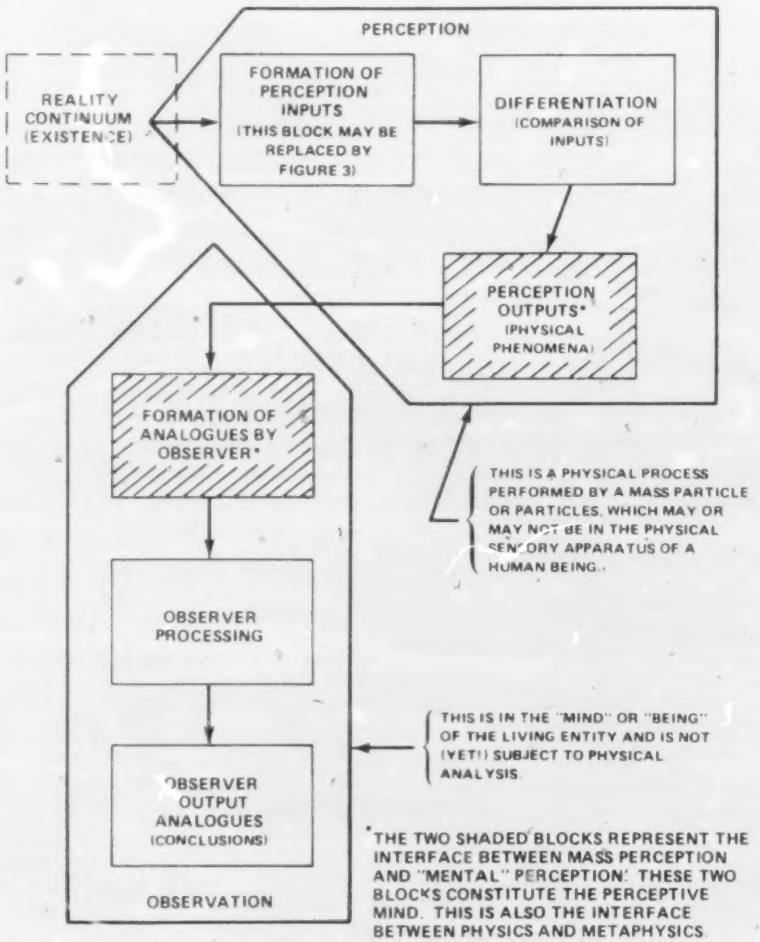
PERCEPTION
REALITY CONTINUUM (EXISTENCE)
FORMATION OF PERCEPTION INPUTS (THIS BLOCK MAY BE REPLACED BY FIGURE 3)
DIFFERENTIATION (COMPARISON OF INPUTS)
PERCEPTION OUTPUTS* (PHYSICAL PHENOMENA)
FORMATION OF ANALOGUES BY OBSERVER*
OBSERVER PROCESSING
OBSERVER OUTPUT ANALOGUES (CONCLUSIONS)
OBSERVATION
THIS IS A PHYSICAL PROCESS PERFORMED BY A MASS PARTICLE OR PARTICLES, WHICH MAY OR MAY NOT BE IN THE PHYSICAL SENSORY APPARATUS OF A HUMAN BEING.
THIS IS IN THE "MIND" OR "BEING" OF THE LIVING ENTITY AND IS NOT (YET!) SUBJECT TO PHYSICAL ANALYSIS.
*THE TWO SHADED BLOCKS REPRESENT THE INTERFACE BETWEEN MASS PERCEPTION AND "MENTAL" PERCEPTION. THESE TWO BLOCKS CONSTITUTE THE PERCEPTIVE MIND. THIS IS ALSO THE INTERFACE BETWEEN PHYSICS AND METAPHYSICS.

Fig. 6. Overall Relationships

[1]Einstein's treatments of simultaneity and special relativity may be regarded as statements that one can determine a length (measure a ΔL) only by $\Delta L \equiv c\Delta t$, and one can determine (measure) a Δt only by $\Delta t \equiv \Delta L/c$ in the static case.

[2]The process of observation actually consists of both perception and realization.

III. MASS AND SPACE

The nonaction continuum may be further visualized as a sea or gas of small, unperceivable particles, i.e., of quitons and aggregates of quitons which are less than k in magnitude. Since mass is a perceived quantity and a quiton cannot be perceived, a quiton or aggregate of less than k magnitude has zero mass.

Since fission and fusion both constitute perceptron switching, we may explain mass by visualizing a changing pile of quiton bundles, each of k size, in which the total rate of switching activity is what we call the "mass"[1] of the pile. Thus the mass is equal to the sum of the absolute values of the fission and fusion activities:

$$M \equiv \left|\frac{\Delta A_i}{\Delta t}\right| + \left|\frac{\Delta A_o}{\Delta t}\right| \simeq \left|\dot{n}_i + \dot{n}_o\right| \quad k \ , \tag{24}$$

or

$$M \simeq \left|\dot{n}_i + \dot{n}_o\right| \qquad \text{sw/sec}, \tag{25}$$

where[2]

Δt = perceptron operation time (one operation)

M = perceived mass of the pile

ΔA_i = action created from fusing quitons into action atoms

ΔA_o = action lost from fissioning action atoms into quitons

$\dot{n}_i$ = number of k-sized bundles per second fused into atoms

$\dot{n}_o$ = number of atoms per second fissioned into quitons

sw/sec = one perceptron operation per second.

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[1] If ΔE is time rate of change of action, and if the absolute dimensional value of rest mass and rest mass energy are the same, then mass must also be a time rate of change of action. One kilogram mass equals 17.053×10^{50} sw/sec.

[2] The switch concept is necessary to explain charge and charge effects. The switching occurs between the positive (perception outputted) and negative (reflection outputted) time streams. Three types of switches exist, two of which are charge switches and all of which are mass switches. Switching may also be regarded as change of Δt into ΔL. For a mass switch, the limiting value of the conversion parameter b in ($\Delta L = b\Delta t$) is c, the speed of light. However, the concept of switching can be expanded; $b < c$ implies mass switching; $b = c$ implies quitons moving (maximum switching limit for mass switching); $b > c$ implies DeBroglie waves moving, which are not switching in the normal sense at all. Technically, the condition $b < c$ applies to Eqs. (24) and (25).

The use of the mass definition equation can be illustrated by a simple example. First,

$$k \equiv \hbar/2 = 0.527 \times 10^{-34} \text{ joule-sec} \tag{26}$$

$$1 \text{ kg mass} = 8.987 \times 10^{16} \text{ joules}, \tag{27}$$

so

$$1 \text{ kg mass} = \frac{8.987 \times 10^{16} \text{ joules}}{0.527 \times 10^{-34} \text{ joule-sec/switch}} \tag{28}$$

$$1 \text{ kg mass} = 17.053 \times 10^{50} \text{ switches/sec}. \tag{29}$$

For a mass that does not accelerate, switches must occur in couplets. This would require, for example, that angular momentum be quantized in quanta of 2k magnitude, since two switches would process two action atoms -- one in and one out of the mass action pile. Since

$$2k = h/2\pi, \tag{30}$$

then angular momentum should be quantized in $h/2\pi$ quanta, which indeed it is: from the Bohr theory of the hydrogen atom,[1]

$$mvr = \frac{nh}{2\pi}, \quad n = 0, 1, 2, \ldots, \tag{31}$$

and the change permitted is thus

$$\Delta(mvr) = \frac{nh}{2\pi}, \quad n = 0, \pm1, \pm2, \pm3, \ldots \tag{32}$$

What we normally think of as empty space is sometimes described as the absence of mass and energy, existing in time.[2] Empty space can be defined by

$$\frac{\Delta A}{\Delta t} = 0; \quad \frac{\Delta \overline{A}}{\Delta t} = 0, \tag{33}$$

which merely state that no perceptron output is occurring. Thus empty space exists only as defined by a perceptron and is merely the total absence of perception. While these equations rule out fission and fusion, they do not rule out the static presence of large numbers of quitons and quiton aggregates each of which is less than k in size (a quiton may be viewed as a quantum of space or a quantum of ether).

---

[1] Beiser, Concepts of Modern Physics, McGraw Hill, 1963.

[2] Actually there is no time connected with the existence of space; the time is connected only with our perception of change; that is, space is a product of perception, or the nonoperation of perception, and is related to a mass perceptron. Similarly, space itself has no length -- length is relative between two masses. That is why both length and time can change, and why a specific length and a specific time can be different to different observers.

A massless quiton cannot individually generate any drag resistance against matter in the Newtonian sense. So a mass object moving along at a constant velocity will just push a stream of massless quitons ahead of it. In effect, the mass "bulldozer" is pushing its own medium along with it, and this requires no force.[1] Therefore, empty space (i.e., the zero output condition of one's mass perceptron) is filled with (has added to it) streams and streams of quitons moving ahead of other objects (perceived by one's perceptron) from all over the universe (perceived by one's perceptron). These quiton streams may be regarded as quiton pulses or quiton waves[2] in one's own static-relative quiton pond. The static-relative quiton pond of a mass will be called its "q-space" or "space" (more commonly referred to as the mass's inertial frame of reference).

When impinging on a perceptron's mass, these disturbances are being collected into k-sized quanta and switched into action atoms. The switching produces outputs that reveal the presences of the disturbing masses. The situation for a perceived mass is described in Fig. 7. Note that a fusion pileup is shown in front of the perceived object due to the object's motion, and a fission pileup is shown at the rear (switching is actually distributed throughout). Additional switching is occurring in the pileups and constitutes increase in mass. So one's mass perceptron perceives the moving object's mass as having increased. The relative velocity of the object with respect to one's perceptron determines the additional collection rate of quitons, and hence the additional switching rate, occurring for the object in one's perceptron q-space. The perceived increase in the moving body's mass is a function of the increased collection rate, which is a function of both the initial mass switch size M_0 and the velocity V, or

$$M = f(V, M_0) . \tag{34}$$

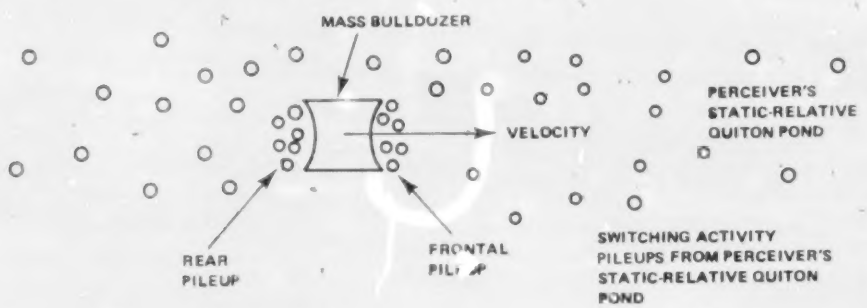

Fig. 7. Increased Perceiver Switching Due to Perceived Velocity

[1]More precisely, it requires no resultant (unbalanced) force. Both fission and fusion create forces; however, these forces are opposing, and so when fission rate equals fusion rate the resultant force is zero.

[2]These pulses or waves are not in themselves perceived, so one can equally well consider them bunches of particles or waves. The difficulty lies with the perceptron mind, not with the disturbances.

If the perceiver shifts "his view" to the object, he would at the same time shift his perceptron to it and so would then see the same sort of effect existing on his vacated mass. The pileup is relative to the perceiver and is occurring in the perceiver's perceptron itself.[1] So material objects do not just move through an ether, they carry their own q-space ethers right along with them.[2] And all they can detect is the disturbances in that q-space that produces switching transfers in and out of the action and nonaction continua.

We now wish to know the standard medium velocity at which wave disturbances move in the q-space. The question is, what has zero mass, is unperceivable, and yet can move through the perceiver's empty space ether[3] at some standard velocity? Photons satisfy all these requirements. Photons themselves cannot be perceived -- only their interactions can; and photons move in free space at the velocity c, the speed of light. Thus c is the quiton medium's wave velocity[4] and quiton disturbances move in a q-space at the velocity c. They move only in a q-space and in nothing else, since movement (velocity) is defined as $\Delta L/\Delta t$, and both ΔL and Δt exist only to the perceptron that created them. Therefore, velocity of a perceived object is absolutely relative to the perceiver since it is part of the perceiver's mass's perception. At this point, Einstein's postulate that "the speed of light is the same for every observer" can be seen to follow directly from the quiton/perceptron model.

But a difference exists between the speed of light in q-space and the speed of light in a medium. Simply speaking, when light travels in a medium the quiton waves (photons) are perceived to interact with particles (get switched by other switches) continually. In each imposed interaction switching perceived, another Δt occurs in the perceiver's perception. Thus more Δt's occur, and the photon is perceived to take longer in traveling through the medium than through free q-space; that is, the perceiver's perceptron (in which the medium itself exists) creates more time output in the case of light traveling through a perceived medium than light traveling through unperceived free q-space.

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[1]This point is emphasized. The mass's mass does not increase as perceived by itself; its mass does increase as seen by the perceiver. This fact alone is sufficient to establish that the increase in mass is subjective, not objective (although these two terms are usually misused). That is what the term "relative" means, i.e., relative to the subject. Note that the perceiver is always the subject. The fact that the effect occurs only to the perceiver should indicate that it is the perceiver's perception process which is causing the effect.

[2]Thus one can have one space moving through another space.

[3]From Einstein's Theory of Relativity by Max Born, p. 224: "Einstein in later years proposed calling empty space equipped with gravitational and electromagnetic fields the 'ether,' whereby, however, this word is not to denote a substance with its traditional attributes. Thus in the 'ether,' there are to be no determinable points, and it is meaningless to speak of motion relative to the 'ether.' Such a use of the word 'ether' is of course quite admissible, and when once it has been sanctioned by usage in this way, probably quite convenient." The use of "ether" here is quite close to Einstein's proposal; however, in our usage it is meaningful to speak of "perceived motion of a perceived object" in the q-space ether of the perceiver. Otherwise, there can be no observation and no observer, which are of course necessary to Einstein's theory.

[4]Velocity is unperceivable; it is actually the constant of proportionality for the perceptron's direct transposition of Δt into ΔL. And c, the constant velocity of light, represents the limit of the perceptron's ability to do this.

It should be noted, but will not be pursued further here, that electromagnetic waves in space are merely quiton wave disturbances[1] moving in a perceptron's q-space. The energy being transmitted is the "energy equivalence" of the nonaction quiton aggregates that were chopped up from action atoms. When these fissioned aggregates are again collected in some perceptron, then $\Delta\overline{E}$ is recovered as ΔE, or perhaps as ΔM.

In passing, we note that hidden in the principle of complementarity is the fact that wave and particle are operationally excluded, i.e., separated by an operation. A wave by definition is operational (dynamic). The most elementary idea involved in the concept of a particle is that it is nonoperational; i.e., it doesn't have to move, or change, or function, or be dynamic to exist. Obviously that which is operational differs from (is separated from) that which is nonoperational, but such separation itself is differentiation which is an operation. Therefore, wave (operation) and particle (nonoperation) are operationally separated. The only "mystery" in complementarity is that one must stop (interfere with) an operational entity to have a nonoperational entity, and one must start (interfere with) a nonoperational entity to have an operational entity. Depending upon the conditions imposed upon it, an entity can be either operational or nonoperational. For example, the operation of superposition must be imposed upon DeBroglie waves before they can constitute a particle. It then follows that the particle's velocity must in fact be the velocity of the superimposed group, i.e., the wave packet's velocity. By the same reasoning it follows that one cannot measure a particle's exact position (which is a static or nonoperational entity) and its exact momentum (which is a moving or operational entity) at the same time. The same is true for the particle's exact time position (nonoperational) and its exact kinetic energy (operational). Thus uncertainty principles, complementarity, and the relationship of DeBroglie wave velocity to wave packet velocity all involve the one fundamental concept that an operational entity is separated from a nonoperational entity by an operation. The changing is separated from the unchanging by a change; i.e., the changing is operationally derived from the unchanging, or perceived reality is derived from unperceived reality.

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[1] Photons are aggregates of quitons; quiton aggregate behavior is particulate. Behavior from the standpoint of individual quitons is wave-like. This explains the dual behavior of light and reconciles its wave and quantum aspects.

IV. IMPACT ON PHYSICS

A. MICHELSON-MORLEY EXPERIMENT

The Michelson-Morley experiment was conducted in the Michelson/Morley/earth q-space. The Michelson/Morley/earth perceptron(s) would perceive the speed of light to be the same in all directions, i.e., any fringe shift observed should have been a result of experimental uncertainty only. The experiment did not prove there was no ether; it did prove there was no perceivable ether[1] through which the earth was moving. The results admitted of a static-relative ether if it is unperceived. Perception is a process, and if the process does not occur then perception does not occur. Since by definition the q-space of a perceptron does not cause the perceptron to operate, then the q-space is unperceived by the perceptron.

More careful examination of observation reveals the following facts: A perceived mass has a constant mass when not moving with respect to the perceiver. When it is moving through the space frame or the ether of the perceiver with a constant velocity v, its perceived mass is again constant but is now perceived to be greater than was its rest mass. From whence came the extra mass?

The extra mass effect is only to the perceiver. The only possible sources for the extra mass in perception are the original rest mass M_0 and the empty space of the perceiver's space-frame (i.e., the interaction of perceived mass with unperceived space). Space does not drag, in the conventional Newtonian sense, against a moving body that is not accelerating. And space is unperceivable; therefore it can be visualized as a massless fluid. Thus the increase in perceived mass (which is a change) must come from the perceived mass's increase in velocity in perceiver space (because velocity is all that was changed), and it must involve the physical operation of the perceiver's physical perceiving mechanism. A perceived mass does exert resistance (drag) called "inertia" whenever it is accelerated in the perceiver's space-frame. This resistance is a force. Perceived force is equal to perceived mass times perceived acceleration through the perceiver's space.[2]

---

[1] Is not space an unperceivable ether? An extract from Einstein's Theory of Relativity by Max Born, p. 223, states: "If each of two observers who are moving relative to each other can assert with equal right that he is at rest in the ether, there can be no ether. Thus, the extreme development of the ether theory leads to its dissolution as a fundamental concept." The conclusion that there can be no ether does not logically follow. Each observer can assert that he is at rest in an ether (space), and these spaces can be intermoving. That is precisely what a "moving frame of reference" is: one space moving through another. Today we retain the (or more correctly, an) ether concept, but call it "space" or "inertial frame of reference" or "frame." The conclusion should have been that there can be no single "stable ether," but that there can be many.

[2] Newton's law, F = ma,* to date has been used in a half sense, i.e., that the acceleration of a perceived mass through the perceiver's unperceived q-space generates force. If this is true, and relativity holds, then the acceleration of any other unperceived q-space, through a perceived mass, also generates force; through one perceived mass in a perceiver's q-space, the q-spaces of all other perceived accelerating masses are accelerating and thereby generating forces on it. By this "other half" of Newton's law and by relativity, Mach's principle (that inertia of a mass is derived from the other masses of the universe) can be shown to be true. Although not collated and developed as such, it is possible to derive the postulates of both special (Continued)

This equation states that a perceived accelerating mass must react with the perceiver's q-space, and in fact this interaction may be taken as the basic mechanism that creates force itself. Again the perceiver's physical perception mechanism is the causative agent.

A quite logical conclusion at this point is that the perceiving mechanism perceives (produces) additional perceived mass from the interaction of perceived rest mass with perceived mass-motion (velocity) through its unperceived space.[1] Also, the perceiving mechanism produces perceived inertial drag from the interaction of perceived mass with the mass's perceived acceleration through its unperceived space.

The concept of "ether" should not be rejected while the concept of "space" is retained, since the latter is actually an unperceivable ether. Rather, the concepts of mass, perception, and ether-space should be tailored to fit the perceived phenomena. Quiton/perceptron theory (perception theory) is a deliberate transfer function model specifically tailored to fit these criteria.

B. GRAVITATIONAL ATTRACTION

Newton's law of universal gravitation can be generated, in both effect and form, from quiton/perceptron theory.

A perceptron's q-space is filled with streams and streams of quiton disturbances moving ahead of its perceived moving objects from all over its universe. Thus there exists a flux of quitons at any point in its space, and this flux is isotropic to the first approximation: because of the vast interstellar distances between disturbing masses, the flux gradient in the relatively local neighborhood of any perceiver point is essentially zero. The quiton disturbance flux can be represented as shown in Fig. 8. A quiton flux stream switching pressure P_1 is exerted on M_1 and a switching pressure P_2 is exerted on mass M_2. In any one flux stream line in this shadowed zone, the pressure against either of the two bodies is reduced in proportion to the amount of switching flux subtracted from that flux line by the other body. The total reduction of switch pressure in the shadowed zone is therefore proportional to the product of the two masses M_1 and M_2, considering the effects to be mutually independent.

(Footnote 2 continued from preceding page) and general relativity from quiton/perceptron theory, and the steps essential to that derivation are contained in this paper.

*[More precisely, $F = d/dt\ (mv) = ma + v\ dm/dt$. From the second term, increase or decrease in mass of a moving object also produces a force. This second force component may not be too important except in microscopic phenomena, but for fast microscopic changes in mass (e.g., in the nucleus) it could generate significant forces. Also note that the velocities of all other spaces (i.e., velocities of the q-spaces of all other moving objects) in the perceiving mass's universe interact with its perceived mass change rates, according to the second term of Newton's law, relativistic form.]

[1]A disagreement has long existed over whether a "nonthing" exists if it cannot be observed. The argument is illogical; e.g., if a photon itself cannot be perceived and only effects (changes) produced by it are perceived, does a photon exist? It exists, but cannot be perceived to exist, i.e., it exists outside of perception, but does not exist in perception. The same is true of the notion of space.

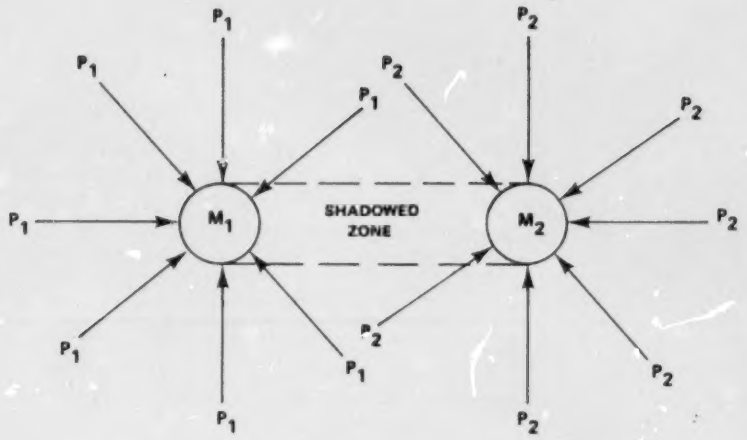

Fig. 8. Gravitational Attraction of Masses

From purely geometrical considerations, a shielding factor is also present due to the solid angle that is shadowed about any mass point. This effect is proportional to $1/R^2$ by usual solid angle considerations. Putting these two factors together, the attraction of mass should therefore be proportional to M_1M_2/R^2, or

$$F = K \frac{M_1M_2}{R^2} \tag{35}$$

which is the expression for Newton's universal law of gravitational force, and this force is driving the two masses together.[1] By merely extending the basic statement by superposition of the effects of every perceived mass-pair in the perceptron's universe, one obtains the attraction of mass[2] for the universe.

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[1]It is not accidental that electric, magnetic, and gravitational field forces all obey "inverse square of the distance" laws, since these forces are derived from analogous switching operations.

[2]Attraction of mass implies an effect derivable from the presence of mass only. Mass is a switching rate. Therefore attraction of mass must be derived from switching only. Now a massless fluid generates no drag against a constant velocity mass, but switching is a negative quiton acceleration which does generate force. So switching generates drag, but constant velocity does not. This accounts for the error long made in considering the "mass shadowing" explanation of gravitational attraction to suffer from a serious defect of implied retardation force due to velocity through an ether-flux (see, for example, the Feynman Lectures on Physics, Vol. 1, p. 7-9). Velocity of an ether flux through a body merely affects the mass of the body; it does not generate force. Acceleration of an ether flux through a body generates a resultant force on that body. In Feynman's example of an orbital body, let us assume perfect circular motion with constant speed. Since the speed of the ether flux is always constant, the mass is always constant. Since the component of acceleration tangential to the circle is zero, there is no force generated tangentially to the orbit. But since there is a constant radially outward acceleration of flux through the orbital body, then there is a constant radial force outwards that is generated, and this force is called the "centrifugal force," i.e., the "center-fleeing" force.

It should be noted that for extremely small masses at extremely close distances, or for extremely short times, turbulence and interference effects can form in the shadowed zone of Fig. 8 and superposition may no longer hold.

C. NEWTON'S THIRD LAW OF MOTION

One of the recognized ways of stating Newton's third law of motion is: "To every action force there is an opposite and equal reaction force." This law follows from quiton/perceptron theory, as can be shown by examining two colliding bodies. It should be stressed that these two bodies, and all changes related to them, exist as changes in the output of the perceiver's perceptron. It must always be borne in mind that these changes, or physical phenomena, exist as outputs of the perceiver's mass perceptron.[1,2]

Figure 9 shows perceived bodies M_1 and M_2 in constant velocity motion just before collision. A deliberate choice was made of a case where the momenta of the two bodies were not equal, so that the initial switching rates for the two masses were different. In the example, $M_1V_1 > M_2V_2$. The mass switching drag of each body is again represented by small circles. Each body has the same size roll in front as in the rear, so its switch pressure forces are balanced. Figure 10 shows the collision.

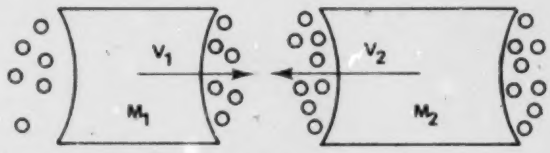

Fig. 9. Two Bodies Before Collision

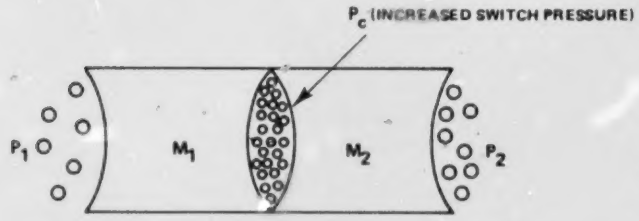

Fig. 10. Two Bodies at Moment of Collision

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[1]We consider the question: "If a tree falls in a forest and there is no ear to hear it, is there a sound created?" A tree is a perceived tree, a forest is a perceived forest, and a fall is a perceived change. Their presence or existence implies a perceiver and perception; thus they imply that a "sound" change would be perceived, since they imply a perceiver to perceive it. If, however, by "no ear to hear it" we mean "no perceiver present at all," then the question as posed contains a self-contradiction: with no perceiver, there can be no perceived tree, perceived forest, perceived fall, or perceived sound.

[2]The manner of searching for quiton/perceptron causal explanation of a physical phenomenon is to ask, "What would the perceptron have to do to generate the phenomenon?".

There is an almost instantaneous switch pressure increase in the contact zone between the colliding bodies, and consequently there is a switch pressure differential across each body as shown in Fig. 11.

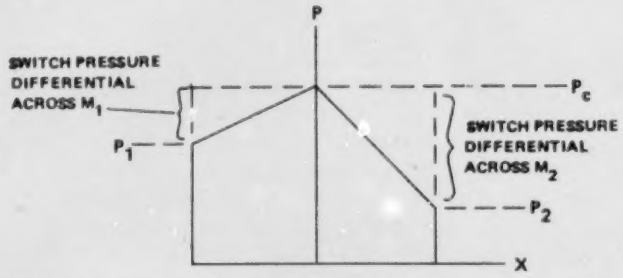

Fig. 11. Switch Pressure Relationships at Collision

In the figure, the contact pressure P_c is exerted against each body, so that the pressure forces on the two bodies act in opposite directions. But for any two colliding bodies, the contact areas, one against the other, are the same. This common contact area will be called A_c. Since $P \equiv F/A$, then

$$|F_1| = |F_2| = P_c A_c \ . \tag{36}$$

But since the pressure forces on the two bodies are being exerted in opposite directions, then

$$\vec{F}_1 = -\vec{F}_2 \ , \tag{37}$$

which is Newton's third law of motion.

D. NEWTON'S SECOND LAW OF MOTION

Neglecting constants of proportionality, Newton's second law of motion may be stated in the most general sense as

$$F = \frac{d(mv)}{dt} \ . \tag{38}$$

The first step in deriving this law is to examine a point mass which is perceived moving with velocity $\vec{V}$, as shown in figure 12.

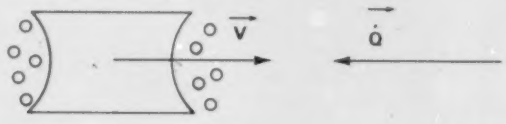

Fig. 12. Moving Point Mass

An increased rate of quiton switching activity exists along the axis containing the velocity vector $\vec{V}$. We will call this increased quiton activity a vectorial "current" $\vec{\dot{Q}}$, and define its direction as contrary to the velocity vector. The mass is perceived to be moving against the current vector, and

$$\vec{\dot{Q}} \propto -\vec{V} \quad . \tag{39}$$

When the current $\vec{\dot{Q}}$ is steady, i.e., when

$$\vec{\dot{Q}}_{in} = \vec{\dot{Q}}_{out} \quad , \tag{40}$$

then the switching activity, and hence the mass and the energy, are constant. Therefore, from $v = \pm\sqrt{2E/m}$, the velocity remains constant.

If $\vec{\dot{Q}}_{out}$ suddenly increases, then

$$\vec{\dot{Q}}_{in} < \vec{\dot{Q}}_{out} \quad , \tag{41}$$

which can be represented as in Fig. 13.

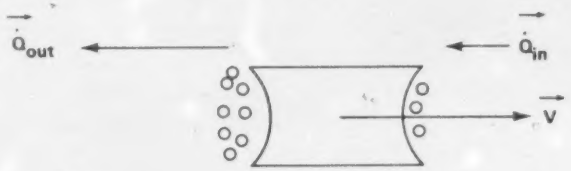

Fig. 13. Difference in Quiton Current

From Eq. (39),

$$\vec{\dot{Q}} = -k_1\vec{V} \quad . \tag{42}$$

At any time in a quiton current, the switch pressure force exerted against the mass can be represented as

$$F = P_c A_c \quad , \tag{43}$$

where P_c is the switch pressure and A_c is the area of contact. However, since the area of contact A_c, or the drag area, is the mass switch rate itself, then (neglecting constraints of proportionality)

$$A_c \propto M' \quad , \tag{44}$$

where M' is the switch rate at the point of switch pressure application. We will next examine the switch pressure forces before and after one perceptron operation

(i.e., across the smallest possible time interval Δt used by the perceptron itself in perceiving a change). When there is any difference in the pressure forces against the body front and body rear, this difference is the resultant force $\vec{R}$, or

$$\vec{R} = \left[(P_c A_c)_{in} - (P_c A_c)_{out}\right] \vec{q} \quad , \tag{45}$$

where $\vec{q}$ is a unit vector whose direction is given by the direction of $\dot{\vec{Q}}_{in} - \dot{\vec{Q}}_{out}$. Now, from Eq. (44),

$$\vec{R} = \left[(M'P_c)_{in} - (M'P_c)_{out}\right] \vec{q} \quad . \tag{46}$$

Since $P_c \propto \dot{Q}$ and $\dot{\vec{Q}} \propto (-\vec{V})$, then (neglecting constants of proportionality)

$$\vec{R} = -\left[(M'\dot{\vec{Q}})_{in} - (M'\dot{\vec{Q}})_{out}\right] \quad , \tag{47}$$

which from Eq. (39) gives

$$\vec{R} = (M'\vec{V})_{in} - (M'\vec{V})_{out} \tag{48}$$

or

$$\vec{R} = K_4 \Delta(M'\vec{V}) \quad . \tag{49}$$

However, this has happened in the smallest possible time Δt, and since by definition

$$\Delta(M'\vec{V})_{\min \Delta t} = \dot{(M'\vec{V})} \quad , \tag{50}$$

then

$$\vec{R} = k_4 \dot{(M'\vec{V})} = k_4 \frac{d}{dt}(M'\vec{V}) \quad , \tag{51}$$

which is Newton's second law of motion, relativistic form. Acceleration of a body is caused by a difference in mass switch rate (i.e., a switch rate gradient)[1] induced across it by transfer of momentum from another moving body or by induction from a field such as an electrostatic field or a magnetic field.

E. NEWTON'S FIRST LAW OF MOTION

Newton's first law, that "a body at rest or in uniform motion will remain at rest or in uniform motion unless some external force is applied to it," can be derived from the same type of considerations used to develop the second law. Obviously, if

$$\ddot{\vec{Q}} = 0 \quad , \tag{52}$$

[1] Switching can be thought of as transfer of Δt into ΔL. An increased switch rate represents an increased rate of transfer resulting in a higher value for the ratio of ΔL to Δt being outputted. Since the ratio $\Delta L/\Delta t$ is defined as v, an increase in this ratio increases the velocity, and thus acceleration occurs.

then

$$\vec{R} = 0 \tag{53}$$

and

$$\vec{a} = 0 \ , \tag{54}$$

in which case the body at rest will not move and the body in uniform motion will remain so, by the definition of acceleration. Every perceptron repetition will output the identical value for V as the preceeding repetition, and that is why the first law holds.

F. IDENTITY OF LENGTH AND TIME

From $E = Mc^2$, we have

$$c^2 = E/M = 9 \times 10^{16} \text{ joules/kg} \tag{55}$$

$$c^2 \Leftrightarrow 9 \times 10^{16} \text{ joules/kg} \times 1/17.053 \text{ kg sec/sw} \tag{56}$$

$$c^2 \Leftrightarrow 0.527 \times 10^{-34} \text{ joule-sec/sw} \tag{57}$$

$$c^2 \Leftrightarrow \text{k/mass switch} \ . \tag{58}$$

Thus

$$c^2 = (3 \times 10^8)^2 \text{ m}^2/\text{sec}^2 \Leftrightarrow \frac{\text{k}}{\text{mass switch}} = \text{one sw opn} \tag{59}$$

$$\text{one sw opn} \Rightarrow (3 \times 10^8)^2 \text{ m}^2/\text{sec}^2 \tag{60}$$

$$\Rightarrow 3 \times 10^8 \text{ m/sec} \tag{61}$$

$$\Rightarrow 1 \text{ sec} = 3 \times 10^8 \text{ meters} \ . \tag{62}$$

Length and time are thus synonymous,[1] and c is the constant of proportionality (more precisely, the identical ratio for transposing Δt into ΔL will be maintained for each perceptron operation). Therefore, a perceptron actually outputs only one thing which may be taken to be either Δt or ΔL (it actually outputs only change

[1] By "synonymous" we mean that Δt and ΔL are intertransposable by perception operation. The term c is the velocity (rate of change) of switching itself, i.e., the speed at which quitons themselves can move, since quitons are being switched by mass. Therefore c ought indeed to be the wave velocity at which quitons move, and thus represents the maximum ΔL obtainable from Δt by mass in normal switching. The possibility exists that abnormal (turbulent) switching can deviate from this limitation. Thus "time warping," "time travel," "hyperspace travel," and the interplanetary drive may indeed be possible. Since at least one of these effects of turbulence in switching (that of DeBroglie wave velocity exceeding the speed of light) is theoretically accepted, the problem of turbulent switching should be well worth the theorist's attention and effort.

itself, which is perceived and thought of as ΔL and Δt). All other dimensions, quantities, and dimensional molecules are but bit division or bit multiplication. This seems to be consistent with some of the latest conclusions from general relativity theory.

In passing we note that there is no separation without relation, and there is no relation without separation. Therefore

$$\text{relation} \Leftrightarrow \text{separation}. \tag{63}$$

Also, there is no operation without separation, and there is no separation without operation. Therefore

$$\text{operation} \Leftrightarrow \text{separation}. \tag{64}$$

It follows that

$$\text{operation} \Leftrightarrow \text{separation} \Leftrightarrow \text{relation}. \tag{65}$$

We note a difference between free space and a Cartesian space (inertial reference frame). In a Cartesian space or inertial reference frame a definite length is considered to have been established for each and every point in that frame. But such a definite length to each point is rigorously operational by statement (65) above, i.e., such a length is defined by an operation. Specifically, it is defined by the operation of a mass perceptron (or an understood mass perceptron) at the origin of the frame. Such a frame is linear if the identical type of perceptron operation has defined the length to each point. If the type of defining operation varies, then the frame so defined is nonlinear; i.e., its space is said to be curved or distorted.

In one perceptron, its length defining operation and its mass defining operation can interfere or react one with the other. This type of interference or interaction is the direct interaction of frame space (length) with mass and it is the fundamental generating mechanism of force. All forces are so generated (see again the inset footnote on p. 17). And in fact a perceived moving force does work in the direction of its perceived movement rather than in the force's perceived direction precisely because of the moving operational length's interaction (interference) with the operationally generated force. This interference interaction is between operations in the same perceptron and generates what is called work.

V. ELEMENTARY PHILOSOPHICAL IMPLICATIONS

Every scientific treatise is filled with forms of the words "one" and "be," yet none attempt to define these metaphysical terms. Ontologists and metaphysicians have uncovered many problems connected with these two words, but no real solutions. In addition, the historical preoccupation of metaphysics with dogmatic religious beliefs contributed strongly to its disfavor, since scientists were required to exert considerable effort to establish the scientific (observational) method as a legitimate criterion for the judgment of physical truth. Consequently, both science and philosophy today are constructed on quite undefined foundations, primarily because of the failure to recognize the relationship of perception operation to reality, which recognition is a prerequisite to the synthesis of physics and metaphysics. One therefore must comprehend the concepts of be (exist),[1] thing (perception), and one (thing) from the viewpoint of the relation between perception and ultimate reality.

A. EXISTENCE, THING, AND ONE

Existence has been defined here as "what is to be fed into the perceptron's input." In the situation where all operation of the perceptron has ceased, what can be said to exist in the input? First, what exists is a continuum: it has no limit, interface, dimension, time, velocity, change, space, place, or discontinuity since these are all derived from perceptron operations and the perceptron is not operating. What exists is continuity only, with no discontinuity.[2] To comprehend this, we must examine the thought process itself more closely, realizing that "to think" is "to perceive thoughts."

What is a "thing?" Further, what is "one" -- one "thing," one "anything?" A thing is first a perceived thing: it resulted from the output of a perceptron operation, in which one input bite and one output occurred. This output is characterized by the the fact that it is one, and the absence of one (i.e., zero) is the absence of output.[3] Figure 14 shows these relationships. The perceptron operation created the separation between the inside and the outside by creating a ΔL and a Δt, that is what the delta symbol means. Thus the operation of the perceptron determines the basic nature of one itself, and any one necessarily requires that a perceptron operation has occurred. In fact, the perceptron itself is a result of perceptron operations. Thus indeed all is relative. A perceptron exists and is able to function because it perceives other perceptrons to exist and function. Thus perceptrons are mutually created derivatives of reality

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[1] Being is undifferentiated; that is its total definition. It cannot be perceived, since perception differentiates. It is continuity only, without any discontinuity, which is unperceivable. The preoccupation of being with causality (perception) is technically called "inception," the influencing of perception. In Zen philosophy this is technically "attachment to the world of illusion (change);" the literal meaning of "incarnation."

[2] This concept is unperceivable, by the definition of perception, which accounts for its difficulty. To be a "perceived one" implies limit (finiteness); oneness itself, without a bound or limit to make it a one (perceived), cannot be perceived. This is the primary limitation of the human mind (i.e., of perceptive thinking)--being, continuity, and oneness themselves imply absence of perception (differentiation) and are therefore unperceivable.

[3] Thus Boolean algebra describes the most basic operation, and is applicable to the "operational" world.

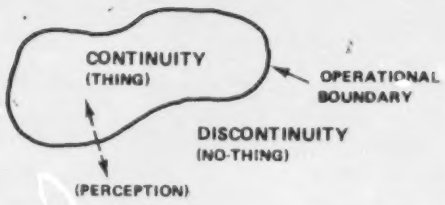

Fig. 14. Nature of One

which drive themselves and each other. Note that the preceding sentence itself is a perception.

So in the fullest sense, Gautama Buddha was indeed correct to state that the world of phenomena (changes) is an "illusion," relative only to itself (i.e., to perceptrons).[1] Einstein, expressing this idea in the language of mathematics, produced the theory of relativity and inaugurated a new physics. Buddha and Einstein spoke in different technical languages, but both expressed the same idea. The only difference is that in science we have assumed that our observations themselves are real and perfect. They are real, but not perfect in that they represent only changes in ultimate reality. Thus observational science alone can never reveal ultimate reality.

Another approach may aid in the comprehension of the nature of one. What is meant by the statement "he is the man?" Reflecting, one realizes that what is meant is that the perceived thing HE is exactly the same perceived thing THE MAN, and this identity exists now (during this one Δt perceptron time slice). There is no part of HE that is discontinuous from THE MAN, or vice versa. The different forms of the verb "be" attempt to express continuity without discontinuity, or unlimited oneness which is a state and not a thing. However, we do use the verb "be"[2] to relate continuity between different time slices. "He is the man" is related in the present time slice; "he was the man" means that HE in the NOW slice is identical to THE MAN in a past slice; etc.

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[1]The reader interested in Zen will find complete agreement between this paper and Zen precepts, and will find the paper of some assistance in comprehending the unperceivable (unthinkable) Zen realizations. In Zen, for example, the aim is to comprehend at once the totality of reality, directly, escaping beyond the limiting fetters of perceptive thought. Now if it is actually possible to do this, and if some unusual men have done it, then their enigmatic writings should contain the wisdom of their experience, and should correspond to ultimate reality itself. Since ostensibly their insight is obtained by other-than-logic and other-than-perceptive means, then their statements should appear illogical and unperceivable.* Thus the "sound of one hand clapping" and other illogical concepts are used in Zen as a meditative means of driving the student beyond logical perception (certainly the sound of one hand clapping cannot be perceived or thought) to realization. But if the Zen experience is actually valid, then reality itself must be pure Zen (i.e., unperceivable), and so it would appear to be. We note that for each component part of <u>all</u>, the opposite part must exist. So all can be regarded as the complete set of all possible opposites or contradictions.

*(However, this most assuredly does not imply that every statement that is illogical and unperceivable is of value!)

[2]It should be stressed again that <u>being</u> is defined as undifferentiated (unseparated, unperceived). Being is simply continuity without discontinuity.

B. REALITY, ULTIMATE REALITY, BEING, AND ULTIMATE BEING

Actually one should be quite careful in using these terms. What does one get when one differentiates reality? One gets another reality, but not the primary or ultimate reality. For example, assume that length and time are real. When one time-differentiates length, one obtains velocity, which of course is real also but quite different from either length or time. However, velocity is always operationally related to the two first (assumed) reals length and time, because differentiation is an operation. So what is meant by "ultimate reality" is that state (or essence, or whatever name one prefers) that is not differentiated. Since "being" (continuity with no discontinuity) is defined as "that which is not differentiated," then the ultimate reality is pure being.

But all perceivables are differentials of ultimate reality. When one differentiates being, one gets pieces (differentials) of being which themselves are beings, but they have been perceived (differentiated) from a more primary or higher being. Therefore any being that one perceives has been differentiated (separated) by perception,[1] which explains why human beings, for example, consider themselves separate or individual (one). They are separate only in their individual perceptions. Thus "beings" by its plural nature always implies fragments (differentials) of a higher being (of singular nature). There can be many such integral levels: starting with one function, one can integrate it, then the resulting function can be integrated, etc., as long as we are speaking of definite integrals between two limits. When we reach a state that has no pieces or limits, the process is finished. That state is being in the ultimate sense, i.e., ultimate being.

One perceives these integral levels directly in nature, i.e., in the perceived phenomenological world. Living molecules (tiny beings) of RNA, DNA, etc., integrate together into a cell (a higher level being). Cells then integrate into a still higher being (man, animal, plant), which is the level on which man finds himself. But since man is perceivable and there are more men than one, it follows directly that men are capable of being integrated into a still higher being,[2] and the only word we have at present to describe such an ultimate being is "God." It is not at all accidental, therefore, that the ultimate being cannot be directly perceived by man, since by the definition of perception the ultimate being cannot be perceived by a lower order being such as man (i.e., since perception differentiates, or separates, then only differentials of being, or separate beings, are perceivable).

The avatar Jesus, having no technical concept for the derivative available in the language of the day, used the analogy of the father-son relationship, the son being the derivative of the father in this sense. Thus he referred to himself as the "Son of Man" (the derivative of all mankind or of integrated mankind) and also as the "Son of God" (the derivative of the integral of man). He continually referred to the ultimate being as "Father." It is little wonder that he was not understood then, and has not been understood for almost twenty centuries.

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[1] Thus not only are physical objects relative to the perceiver's perception, but so are the perceived beings. Ergo the entire perceived universe, both living and non-living, is related to perception, and in fact perception and creation are abstractly synonymous.

[2] This statement contains obvious implications to the theory (i.e., to the goal) of evolution.

VI. CAUSALITY AND ITS MODIFICATION

A little closer look at perception can be obtained by viewing it from the causal standpoint.[1] All that perception really creates is Δt and ΔL (which are the same, ignoring constants of proportionality), and the perception we normally think of is point perception, where a point is one switching operation. The perception point may be thought of as following a line path which we will call "lineception" (Fig. 15). Physical phenomena as seen by one perceptron constitute this lineception; or rather, it constitutes the physical phenomena that are perceived or observed by the perceptron. Any point-based perceptron system, such as human perception, will accordingly perceive the universe of physical phenomena as if the perceiving system were a pointer moving along a lineception.[2]

Fig. 15. Lineception (One Connected to One)

For each perception there is a reflection, so there exists (but by definition cannot be perceived) a similar line-path, or "lineflection" as shown in Fig. 16.

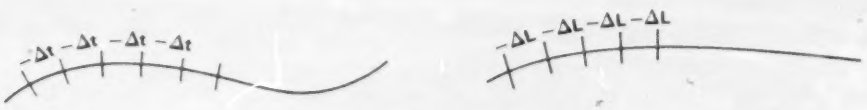

Fig. 16. Lineflection (One Connected to One)

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[1]Perception is identical to causality itself, i.e., perception can be said to generate causality. The causal view is that causes inputted to a situation operate to produce, or output or create, effects. According to its inputs, the perceptron generates causal outputs. An adequate theory of perception should be able to explain all causal (perceived) phenomena. We might define causality as the set of all causes. Then the answer to the question, "What causes causality itself?" is causality itself; i.e., since it is the set of all causes, causality must contain its own cause. Causality must therefore be closed or circular. The entire causal world must then be purely relative to itself (closed). Closer attention to causal operation yields the following: We perceive something change (in time or in space), then the situation changes so that we perceive new changes emerge (occur later, or separately). Thus the line of perception by its own unperceived operation connects the perceived cause (change) to the perceived effect (change), i.e., perception generates causality. Since perception itself is causal, then causality truly causes itself. This indeed is closed or circular--causality generates perception (perception is causal) and perception generates causality (causality is perceptive). Thus the idea that perception generates causality is completely consistent with our initially assumed definition of causality as the set of all causes.

[2]A "frame" or "coordinate system" is a point-centered perceptron system centered about the "understood perceptron" at the origin.

The ultimate reality, or existence, contains all, all-at-once (ultimate reality is allness, or oneness). At each operation of the perceptron, the exact amount of Δt and ΔL, and their relationship, put out by a perceptron is a function of its input quiton disturbances. A great number, in fact perhaps an infinite number, of different input states are possible, i.e., exist in all, all-at-once (ultimate reality). So an equally large number of output states are possible (exist ultimately),[1] but one particular input condition results in one particular output condition. We can represent the all possible lineceptions existing as "multiception" (Fig. 17). From this figure, a lineception can be seen to be one particular path through multiception. The corresponding multiflection could, of course, be illustrated in similar manner but with negative components.

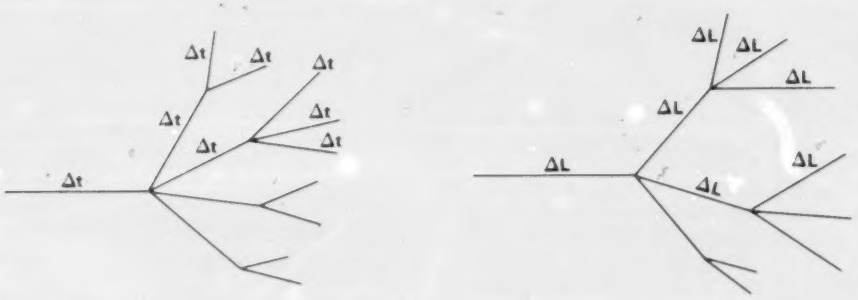

Fig. 17. Multiception (One Connected to Many)

One could immediately apply statistics to the concept along the lines illustrated by Fig. 18.

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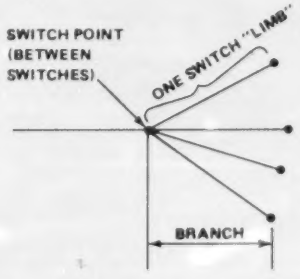

Fig. 18. One Branch

[1]It is stressed that these multiceptions exist, which is not at all the same limited statement as "exist now," but much more comprehensive; e.g., all possible numbers must exist in zero, else, given the number A, there is no justification for the axiom that $A + (-A) = 0$. The "absence of number" means precisely the "absence of all possible numbers." Paradoxically, if we think of that absence, we make it present by the act of thinking; i.e., trying to perceive it (absence is not perceivable). This contradiction, of having to make the unthinkable into its opposite so that it is thinkable is both the characteristic and the limitation of perception and perceptive thinking, and has long been an insurmountable obstacle to scientist and philosopher alike.

At each switch point, the perceptron is faced with the branch of possibilities ahead, which all exist in multiception but only one of which exists in one perception, or lineception.[1] A certain set of limbs in the branch must have a perception probability equalling 1, and thus each of the limbs has some finite probability.[2] The input conditions to the perceptron then determine which limb is selected for the next switching operation; and, of course, the input conditions are the results of other related perceptrons' operations (relativity). The statistics will not be pursued further here.

For an absolutely mechanistic world, the entire process is automatic according to quite rigidly fixed rules. A system of perceptrons that behave this way shall be referred to as "mechanically switched." What we call "non-living systems" are mechanically switched systems. But what we call a "living system" is able to arbitrarily select the limb taken, to some extent at least,[3] i.e., the fact that a living system is able to choose its behavior within certain limits, directly implies that it must be able to deflect its lineception from a mechanically switched lineception. The only way it can possibly do this is to influence the switching operation of the perceptron. But since the output of one switching operation is a mechanistic function of the inputs, then the only way a life system can affect the perceptron switching operation is by affecting the input to some extent. How could it possibly do this?

In our crude model, the nonaction continuum is composed of action atom fragments, or quitons. But such non-things are massless by definition (they are not being switched and the absence of switching defines masslessness), and we can think of the nonaction continuum as a massless fluid or ether or empty space, since these terms are all synonymous. All that is implied by these terms is that the fluid is composed of massless elements, which merely means they are not being switched. They are capable of being switched, of course, but switching is not being done. The main point is that force, in the conventional sense, is not required to move a massless fluid, so the input fluid to a perceptron can possibly be interfered with by some nonphysical means requiring zero force. The <u>being</u> portion of a life system can apparently do this to some extent.

Since the switch time of a perceptron is on the order of 10^{-21} seconds, then even an incredibly tiny quiton input variation to a perceptron will result in

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[1]It is stressed that all possibilities exist and are real, but do not exist in perception. Perception is the only difference between unperceived reality and perceived reality.

[2]Which leads to an unusual view of "probability." A perceptron operation is already finished when one perception is complete; that is why "the past is always gone, the present has just occurred, and the future is never here." Perceptron operation continually creates the perceptron's universe as it operates, including all changes, time, space, etc.). Thus, at the conclusion of any one perceptron operation, a multitude of lineception steps can exist for the next operation. However, although possibly quite large, the number of next steps available must be finite to be causal (perceivable). It is the process of perception that makes probability finite. Perception is finite; nonperception is infinite.

[3]The only alternative conclusion is that the living system is unable to deliberately modify its behavior and its behavior is purely mechanical. But since this implies that all behavior is absolutely programmed and predictable, which is obviously false, this alternative is not valid and the original conclusion stands.

noticeably altered lineception after one second of such variation. So it is quite reasonable to presume the futility of trying to measure such infinitesmal influence as is brought to bear on one single perceptron operation. However, the total influence can obviously be detected after being accumulated by a very large number of perceptron operations, and for living systems it is. So while we have not proved the mechanism of life-system manipulation of lineception, we have shown a logical progression from an assumed mechanism to a result that is universally verified by countless observations (i.e., all living systems are observed to manipulate causality, which manipulation is, after all, the definition of behavior). Since no other mechanism has been proposed, to the author's knowledge, that would reasonably explain the observed phenomenon of life-system manipulation of lineception, it is logical to accept as true the assumed mechanism -- a life system can exert an incredibly tiny influence on perceptron inputs,[1] i.e., on the ether or on empty space.[2,3]

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[1]This tiny influence is the basis of the realization process. To comprehend the noncausal, the individual observer usually wrestles diligently with the problem, repeatedly attempting to perceive it causally. In each such attempt, the tiny influence of inception on perceptron inputs is exerted. Over an ensemble of such attempts, the perceptron causal output can be modified, i.e., modulated noncausally to give what are now slightly noncausal perceived outputs. Presence of a required fit or required output pattern in the perceptive mind allows the output to be examined (compared) against the required output, i.e., it allows the selection of the proper noncausally modulated causal transfer function. When the outputs one then has a breakthrough or realization which matches the real world pattern but which cannot be directly perceived causally. However, since the mental file of the perceptive mind has now filed the proper transfer function, the individual has assimilated the information and understands it, being able to recall the noncausally modulated causal transfer function at will. Thus in Zen, the ultimate example of realization is described as "enlightenment." Phrases such as "direct perception of reality," "direct experience of ultimate reality," or "direct realization of all-being" are also used in trying to portray the nonperceivable realization. Conventional science hides the entire process behind vague terms, such as "creative thinking," which actually only conceal the fact that we do not know what it is, or how it is accomplished.

Note that such "creative realization" can cover either purely causal or noncausally modulated perception, the difference being merely whether the inputs are incepted in a normal manner comparable to causal phenomena, or in another manner. Realization is derived only from inception. Since the observed phenomena of physics already appear to be noncausal (statistical) in the ultramicroscopic region while ensembles of these yet appear to be causal, then the physicist is already confronted with the necessity of changing causality but at the same time retaining causality. The implications to the observation process itself must be examined, and they remove the dichotomy between physics and metaphysics when pursued.

[2]The Hieronymus effect is an example of this in reverse. It generates an effect on living nervous systems that is not the result of electric, magnetic, or gravitational fields, and is not caused by matter in motion. For that matter, a polygraph has been used to clearly measure a response of plants to human thoughts alone, and such an effect is not presently explainable within the body of physics theory. "Firewalking" is another unexplainable phenomenon from the standpoint of present physics theory as is acupuncture.

[3]All psi phenomena derive from this effect (inception) together with turbulent switching. A straightforward theory of psi phenomena (and of such things as firewalking and acupuncture, for that matter) can conceivably be generated from the quiton/perceptron theory.

Of course the most efficient development of manipulation of lineception (i.e., the widest response) by a life system would necessitate a control system approach; i.e., life system direct manipulation of only a very small control valve or control mechanism, which in turn controls the input to a much larger mechanistic (deterministic) servo amplifier. Systems like this are universally observed in life systems. Thus the great bulk of a life system's manipulation of lineception is servomechanistic: the actual direct influence of life (being) on matter (perceptron switching) is so microscopic as to be immeasurable at its operating level, and only its macroscopic effects become measurable. For that reason the scientist has never been able to isolate the mechanism of life's manipulation of lineception, nor is he likely to be able to do so in the foreseeable future.[1]

Life's manipulation of lineception will be denoted by the term "inception," and can be thought of as a modulation (partial change or additive change) of the lineception carrier. Ordinary physical phenomena are macroscopic ensembles of lineceptions, where the deterministic (mechanistic) law holds absolutely but in a relative manner (ensemble to ensemble) which is fixed cause-and-effect, or causality, from the viewpoint of perception. Since inception is a modulation of lineception, then living behavioral phenomena should be superimposed as envelopes on causal lineceptions, or causal lineception ensembles, and, indeed, they are universally observed to be so superimposed.[2]

Absolute or ultimate reality, however, can be thought of in one respect as all multiceptions and all multiflections, all-at-once, which is timeless (i.e., which is both all-possible-times and zero time simultaneously or identically).[3] Along any one lineception, causality applies; yet since a very large number of changes to that lineception are available in just one multiception branch, then quite a large

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[1]This latter statement, of course, is subject to challenge.

[2]Since all matter is, it contains being. Another intriguing possibility exists: that there are two types of inceptive systems, or two magnitude directions that inception takes. The first type would produce inception with difficulty, and its inception would only be apparent at the macroscopic level; the second type would produce inception with ease, its inception would be apparent only at the microscopic level. The first type would correspond to what we call "living systems," while the second would correspond to what we call "inert systems." Living systems' inception would be observable to human senses and human instruments, while inert system's inception would not. A second and remarkable consequence would be, that in the extreme microscopic case, inception would dominate and this scale would appear to be absolutely statistical (individually unpredictable), which apparently is true (i.e., degree of causality represents degree of restraint of inception). This would modify causality (for individual events) at the ultramicroscopic level, but at higher levels causality would still apply due to the karma effect on perceived ensembles. It is significant that at present the universe of matter seems to behave in precisely this fashion. To summarize, perception is causal -- it generates causality. Inception, being noncausal, must be below the perception threshold. Aggregates of inception (noncausal) that equal or exceed the perception threshold become causal (are processed by perception) and generate causal karma.

[3]Since every perceived ΔT has an unperceived complement $-\Delta T$ which exists in reflection, then the sum total of all times in absolute existence, which includes both perception and reflection, equals zero time.

number of inceptions are available to be applied to that one lineception by an organism to change or direct the lineception. Herein is the explanation of karma. Since every inception made by an organism (or by a submicroscopic particle of being for the second case, see note 2, p. 32) changes its entire lineception, it also changes its entire perceived or relative universe, which is the only universe it knows or senses. And since causal feedbacks from this perceived universe[1] occur to the organism's perceptron (which itself is part of that perceived universe), then the effects of the organism's actions indeed return precisely to it. So, "as a man soweth, that shall he also reap" is quite true.[2]

It is now possible to formulate some conclusive statements:

1. One perceptron follows a lineception path, mechanically basing its output on its inputs, and this operation establishes causality to perception repetition, i.e., to lineception.

2. Ordinary physical phenomena are merely ensembles of related lineceptions, and are perceived to be absolutely deterministic (obey only cause-and-effect.

3. Living phenomena exhibit the effects (selective behavior) of inception (modulations impressed on lineception) which occasionally diverts one lineception from its deterministic lineception limb to another multiception limb, resulting in a changed (modulated) lineception.

4. Ultimate, or absolute, reality may be thought of as the sum-total of all multiceptions and multiflections.

5. "God" is all-being, which is all multiflection and multiception at once, which is both no time at all and forever and all forevers as well.

6. "God's will" is lineception and its accompanying lineflection.

7. "Man's will" or "free will" is inception, the modulation of lineception (and unknowingly its accompanying lineflection). Inception, however, imposes a feedback on the inceptor since a precise feedback, from the inception changes to perception, occurs to the perceptron of the perceiver. This feedback resulting from inception is karma.

8. The law of cause and effect (causality) exists in perceived nonmodulated phenomena (ensembles of lineceptions).

9. Causality is affected (modulated) by living systems, but applies to each choice once made. The causal feedback from inception is karma.

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[1]"Perceived" must be accented: the nonperceived universe is not causal, since by definition causality invokes a perceiver and the perception process.

[2]Collective karma of any ordered group such as a species must exist in like manner. On the submicroscopic level, "karma of ensembles" means that the statistics of lineceptions and inceptions still lead to causal relationships in the perceived collective phenomena.

10. Neither causality nor karma applies in ultimate reality, although all causality lineceptions and their reflections, and all modulations (inceptions) and the karma reflections of those inceptions, are included in ultimate reality.

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VII. CLOSING REMARKS

The quiton/perceptron approach appears to offer a most extensive area for further investigation, and it is hoped that physicists will interest themselves in the concept. It offers explanations for the problems long posed by ontology, and unifies the bases of science and metaphysics.

We state categorically that the theory explains what electric charge is, why like charges repel, and why unlike charges attract. In addition, since all phenomena are perceptron outputs, the theory indicates that multiple effects which are very close in time or distance will interfere with each other due to turbulent switching; i. e., conservation of mass/energy holds only as long as no switch interference exists. Turbulent switching can possibly disrupt all known physical laws. Unexpectedly strong forces, such as nuclear force, might in fact result from this effect. Other implications include possibility of travel faster than the speed of light (deBroglie waves do this now) and of travel back and forth in "time."

Since both laboratory instruments and human sensory apparatuses are perceptrons and differentiate reality, investigations of physical phenomena should include the laws of the perceptron as well as the laws of the perceived phenomena.

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1. ORIGINATING ACTIVITY (Corporate author)	2a. REPORT SECURITY CLASSIFICATION
SAM-D PROJECT OFFICE US Army Materiel Command Redstone Arsenal, Alabama 35809	UNCLASSIFIED 2b. GROUP

3. REPORT TITLE

QUITON/PERCEPTION PHYSICS: A THEORY OF EXISTENCE, PERCEPTION, AND PHYSICAL PHENOMENA

4. DESCRIPTIVE NOTES (Type of report and inclusive dates)

Technical Report

5. AUTHOR(S) (First name, middle initial, last name)

Thomas E. Bearden

6. REPORT DATE	7a. TOTAL NO. OF PAGES	7b. NO. OF REFS
5 March 1973	38	3

8a. CONTRACT OR GRANT NO.	9a. ORIGINATOR'S REPORT NUMBER(S)
b. PROJECT NO.	
c.	9b. OTHER REPORT NO(S) (Any other numbers that may be assigned this report) AD 763210
d.	

10. DISTRIBUTION STATEMENT

Approved for public release; distribution unlimited

11. SUPPLEMENTARY NOTES	12. SPONSORING MILITARY ACTIVITY
	Same as No. 1

13. ABSTRACT

A fundamental answer is attempted to the questions of being, time, space, existence, perception, and physical phenomena. Mass, empty space, reality, gravitational attraction, continuity, discontinuity, and relativity are among the "things" and "nonthings" for which relationships and explanations are provided.

Perception is defined as detection by a mass of change to itself and as a differentiating process. Perceived physical phenomena are revealed to be first derivatives of ultimate reality, and outputs of the physical perceiving device call the "perceptron." Using the operation of the physical perception process on action, the units of which are energy times time, an entirely different view is generated of both reality and the Heisenberg uncertainty principle. When superposition is imposed as a condition, the Heisenberg uncertainty principle is revealed to be a quantized statement. A concept of the absolute value of a dimensional molecule is advanced.

A reality model is constructed of an action continuum and a nonaction continuum separated by an operational threshold whose magnitude is given by an uncertainty principle. Perception is modeled as a process which switches atomic quanta of action and nonaction back and forth across the threshold. Mass is explained as perceptron switch activity rate, and a mass definition equation is generated. One kilogram mass is shown to represent 17.053×10^{50} perceptron switches per second. From the model, Newton's laws of motion and gravity can be generated directly from the concept of the interaction of mass with space itself, space being taken as a massless fluid, or ether, composed of tiny nonaction particles called "quitons." Einstein's postulates of

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14. KEY WORDS		LINK A ROLE	LINK A WT	LINK B ROLE	LINK B WT	LINK C ROLE	LINK C WT
causality	Heisenberg Uncertainty Principle						
perception	superposition						
perceptron	equivalence principle						
quiton	simultaneity						
quiton/perceptron theory	inertial frame						
gravitation							
mass							
reality							
metaphysics							
being							
existence							
space							
time							
photon							
action							
action quantum							
quantum							
observation							
relativity							
Karma							
complementarity							
physical phenomena							
Mach's principle							
Newton's laws							
inertia							
Debroglie wave							
Einstein's postulates							
Michelson-Morley experiment							
ontology							

ABSTRACT (Continued)
special relativity are also shown to follow from the model, and a statement of the equivalence principle is shown to be consistent with the model.

The concept of "lineception" as a causal chain of perceptron operations is advanced. "Inception" is developed as a noncausal modulation of lineception and as a distinguishing feature of a living system. The possibility is raised that inception could provide an explanation of the noncausal, statistical, ultramicroscopic universe and yet require large ensembles of ultramicroscopic events to conform to causality. Inception is shown to lead to karma. Perception is shown to be causal and to generate causality itself.

Some elementary philosophical implications of quiton/perceptron theory are pointed out and briefly discussed.